Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

VOL. XI. BOSTON, SATURDAY, JUNE 9, 1832. NO. 23.

RELIGIOUS MISCELLANY.

ARE YOU A CHRISTIAN?

The following extracts are from a sermon by the late Rev. John Hincks, of Renshaw Street Unitarian Chapel, Liverpool.

Were we called upon to look back upon our past lives, and produce before the face of the world, proofs, from our past actions, of the sincerity of our faith in Jesus, I fear much that many amongst us might find it extremely difficult to convince an impartial observer that we have hitherto been anything else than Christians in name only. Where are the sacrifices we have made? Where the dangers to which we have been exposed? Where the difficulties we have surmounted? Where the labors which we have undergone? Where are the actions which we have performed, or the pleasures from which we have abstained, *as Christians*? Lay your finger upon that passage of your past life which proves you to be a Christian?

Our minds, my brethren, are so constituted that we cannot even convince ourselves of the reality of our faith, if we have no proofs of it to refer to. The doctrines of Christianity are so important, its precepts so plain, and its sanctions so awful, that it is perfectly impossible for a man to be a Christian indeed, without making it appear so in the whole conduct of his life, and conversation. *How do you make it appear that you are a Christian?*

I shall probably be met here by what I cannot refrain from denominating the cant of morality. It is a very common thing at present in the Christian world, and more especially, I must say, of that part of it with which we are connected, to consider morality and Christianity the same thing. If a man be a good moral character he is a Christian. Now, my friends, if by a good moral character, be meant, as I suppose it generally is, one who conscientiously abstains from the commission of any improper act, which might expose him to legal punishment, or injure his respectability in the eyes of the world, I must dispute the correctness of this view of the subject. It is possible for a man to be perfectly moral in these respects, without having any faith in Christianity at all. The world at large has been so much improved by the influence of the Christian religion, and the general standard of morality so much elevated, that it requires little more than the possession of common sense to preserve a man from the commission of heinous crimes. The influence, too, of an improved and enlightened philosophy upon the morals of man, cannot fail to be extensively felt, though we are too often forced to perceive and lament the fact, that when she had been warmed, as it were in the bosom of Christianity for nearly eighteen centuries, she has too often turned out so ungrateful as to endeavor to sting her benefactor.

GOD IS NOT A VINDICTIVE BEING.

We take the following remarks from the sermon of Rev. W. J. Fox, entitled "The glory of God in the face of Jesus Christ."

Theologians say that God avenged the honor of his broken laws, and satisfied the claims of his justice, and made a needful opening for the exercise of his mercy to the repentant sinner, by imputing the sins of mankind to Christ, and visited their punishment on his head. They never learned that either, by observing the glory of God in the face of Jesus Christ. His heart and life neither exhibited nor recognized any such moral principle as this sort of vindictive justice. It was not thus that he dealt with those who offended against him. Nothing could be so prompt, rich, and free, as his forgiveness, unless that of God, as he taught, and we believe it to be exercised, in the parable of the prodigal son. Had the principle, ascribed by this faith to God, been that of Christ, how would he have acted, for instance, when Peter denied him? Think of the enormous discrepancy which his then adopting it would have introduced into the gospel. Suppose him forgiving Peter, notwithstanding those tears of bitterness, and that subsequent life of devotion to his cause, only on condition that John, the beloved disciple, should, in his own mind and body, endure some penalty of heavy anguish, the outpouring of the vials of Jesus' wrath for the apostacy of Peter, imputed to him; would this have strenghtened the precept to love Christ? Would this have been a scene for us to admire and venerate? Yet if God be the God of vindictive justice, thus should his glory have shone in the face of Jesus Christ. It was a purer light that beamed from his eye, when, in the midst of his false asseverations, 'the Lord turned and looked upon Peter.' That glance of affectionate upbraiding, of reproachful tenderness, of frank forgiveness, shone into his heart, as it does still in ours; 'that is the true light.' When the yet unconverted Paul was rushing on in his career, it is true the glorified appearance of Jesus struck him to the earth. But it was no blow of vengeance. Though he had aided in the infliction of death on Christians, there was no demand of blood for blood, his own, or that of a substitute; it was the blaze of mercy which blinded his eyes to irradiate his mind; it was the voice of godlike compassion which said, 'Saul, Saul, why persecutest thou me?' And then with godlike generosity, came his apostolic commission and his Master's promise. Now, I say, that if we are to see, as this same Paul tells us in the text, 'the glory of God in the face of Jesus Christ;' if the moral character of Jesus be really a picturing forth to the world of the moral attributes of the Deity; then the common doctrines of atonement and satisfaction are utterly inconsistent with that character and those attributes, and have nothing to do with that eternal life which is in the knowledge of the Father, the only God, and Jesus Christ whom he sent.

THE RISE AND PROGRESS OF THE DOCTRINE OF THE TRINITY.

We continue our extracts from the Monthly Repository, on the history of the doctrine of the Trinity.

The evidence of the Unitarianism of the primitive Church is not confined to a few passages. The general character of the earliest productions of the Christian writers is in favor of the alleged fact. To so great an extent is this remark true, that critics judge of the antiquity of writings by their freedom from language implying or declaring the deity of Christ, and the doctrine of the Trinity. This rule of criticism is generally received, and the learned, therefore, have, however unintentionally, given their suffrage in favor of the Unitarianism of the early believers.

They have in another way, not the less valuable, because undesigned, afforded evidence of this fact. You can scarcely look into any one who with competent knowledge has written on the early ages of the Church, but you find assertions respecting the simplicity of the faith of the primitive believers, which are tantamount to an admission that their creed had not as yet been extended beyond the essential principles of Unitarianism. The words of Cave may be taken as the representative of their several statements. "The truth is, their creed in the first ages was *short* and *simple*, their faith lying then (as Erasmus observes,) not so much in *nice* and *numerous* articles, as in a good and holy life."

From other writers on the faith of the early Christians we have an admission extorted by the vexation that they felt. From an early period of the Christian era down to modern days, those have existed who complained of the poverty and defects which, with their sentiments, they thought characterized the creed of the primitive believers. No language can better express the feelings which such complaints are fitted to excite than that which Lardner used on recording some of the murmurs to which we have alluded. Lardner—than whom no one has existed better acquainted with primitive Christianity, and whom, if the clearness of the case did not supersede the necessity of the patronage of great names, we should place at the head of a list of worthies, sharing with us the assured conviction that Unitarianism was the faith of the earliest and best followers of Christ—"Poor ignorant primitive Christians!" he observes, "I wonder how they could find the way to heaven! They lived near the times of Christ and his Apostles They highly valued and diligently read the Holy Scriptures, and some wrote commentaries upon them; but yet it seems they knew little or nothing of their religion; though they embraced and professed it with the manifest hazard of all earthly good things—and many of them laid down their lives rather than renounce it. Truly we of these times are very happy in our orthodoxy; but I wish that we did more excel in those virtues which they and the scriptures recommend as the distinguishing properties of a Christian. And I am not a little apprehensive that many things which now make a fair show among us, and in which we mightily pride ourselves, will in the end prove weeds only on which the owner of the ground sets no value."

If, then, Jesus, was at first accounted not God but a man approved of God, how has it happened that he had assigned to him the prerogatives of deity. Strange, indeed, we grant it is, that the creature should have been placed on an equality with the Creator. The surprise, of the reader will, however, decrease, if not vanish, after he has attended to the following considerations.

The Gentiles, by whose influence the corruptions respecting the person of Jesus were introduced into the Church, held notions of the deity low and mean as compared with those which we of these times entertain. They had Gods many, and Lords many—Gods of like passions with themselves. The idea of deification, then, presented no difficulty to the mind of a Pagan; on the contrary, he was most familiar with it. All the great benefactors of man the Pagans had deified. Deification, in consequence, became in the mind of a Pagan the appropriate reward of any one who was remarkable for his beneficence. It would be difficult, therefore, for a Pagan to avoid ascribing divine honors to the Saviour of the world. Even Tiberius the Roman Emperor, not a convert to the Christian faith, proposed, on hearing of the deeds of Jesus, to the Roman Senate that he should be added to the number of Gods of Rome. Such at least is the statement of Tertullian and other ecclesiastical writers, the truth of which Lardner is inclined to admit. But whether the proposal took place or not, the currency of the story serves to shew the feelings which a Roman was likely to entertain on hearing of the gracious deeds of the Saviour of mankind. Nor was this transference of the honor of God to his creature man limited to the heathen world. Before the middle of the second century, as we learn from Justin Martyr, the worship of angels had begun. In the Apostolical constitutions, as they are called, a work exhibiting under a false name a true picture of Christian antiquity, Moses and the Apostles are termed Divine, and the Christian bishops Gods. Scarcely were the disciples of Christ themselves, in the homage which they rendered to the emperors of Rome, inferior to the unenlightened heathen. The ceremonies of deification were laid aside, but the titles of God were still lavished on mortals, and the tongues of Christians could style a fellow-creature your Divinity—your Godship—your Eternity. Nor did the Christian Church, as soon as she had power to follow her own inclinations, fail, by deifying men to imitate in Rome her heathen predecessors. She carried on a trade in the manufacturing of a kind of secondary Gods, termed Saints, much to her own aggrandizement and the people's degradation.

While deity was thus easily conferred on mortals, strange would it have been had the Saviour of the world escaped the supposed honor. Those who could term an Apostle Divine—and a bishop God—and hear, without revolting, an Emperor styled Eternal, might well give the name and honors of Deity to one confessed on all hands to be inconceivably superior to them all.

There is in human nature a strong propensity to raise above the common level those who have signalized themselves by deeds of beneficence. Gratitude, when excited, is a feeling which rather ranges with the imagination than abides the control of reason. The idea of a benefactor is magnified by the intensity of our emotions. We take a sacred pleasure in enriching our conception of him with many an excellence, which has, perhaps, no other source than our imagination, and we finish this illusory but pleasant fiction by ascribing to the benefactor himself what has an existence no where save in our minds. The process in case of men of rare excellence is continued from age to age, till he who originally was but a man rises into the rank of a Saint, perhaps of a God.

An instance of the undue esteem, which, even in the second century, Christians were wont to feel towards superior men of their own community, is found in some facts connected with that excellent martyr Polycarp. So excessive, as we learn from Eusebius, was the reverence of the Christians towards him, that he was obliged constantly to keep his body covered in order to prevent them from touching his skin, as they eagerly strove to do! How anxious, too, were his flock to procure his dead body after his martyrdom, that they might deposit it in a place of resort common to them all, and make it a bond of religious amity. The Greeks, and especially the Jews, endeavored to frustrate their design, under the alleged fear that the Christians might desert Him that was crucified, and worship Polycarp. Notwithstanding the opposition of their enemies, the believers succeeded, however, in "gathering up his bones, more highly to be prized than precious gems, and more refined than the purest gold;" those they buried, and where they laid them there they assembled every year, in order to celebrate the anniversary of Polycarp's death. Men, then, do not degrade but extol their benefactors. The process of corruption is not to bring down the great to their own level, but to raise them above the sphere of humanity. We thus can easily understand how it happened that Christ came to be worshipped as a component part of the Godhead. Such an elevation is in the natural course of things. Well might we have wondered if nothing of this nature had taken place. Strenuous must have been the exertions of any who could have stayed the progress of corruption. And where were the persons supposed to acquire principles such as to induce them to oppose the propensity of their contemporaries? Being men they would have like passions with their fellows—would feel the same gratitude to their Saviour—experience the same prompting to extol his character, and to amplify his merits—and be alike with others, delighted in encouraging those feelings of complacency, which, when duly regulated, are the appropriate tribute to the memory of Christ—but which unchecked and misdirected lead the mind to ascribe to his person the dignity that properly belongs to his character. Nor is it easy to see how persons with such sentiments of the nature of Christ as those of the Ebionites could have existed, as it is beyond a doubt they did exist in the earliest age of the Church, had Jesus been revealed to man as God incarnate. What an overpowering sense of awe and gratitude would each convert have experienced on learning the astounding fact! How was it possible for any one, made a partaker of the blessings brought by God himself to earth,—how was it possible for any one, to undeify his Saviour and degrade him to a man? No person could have acted thus—or human nature then was not the same as human nature now; yet this if we admit the Trinitarian hypothesis, thousands must have done—have done, while yet the splendors of the risen God were yet lingering on the horizon—while those to whom he had revealed his glory, and those who had heard thereof from the eye-witnesses of it, were yet on earth. Impossible! Such a thing could never have taken place—the feelings of every man are revolted at the supposition. The hypothesis, then, which leads to so absurd a conclusion must be false. Christ was not revealed as God. On the contrary, following the index of history, believing under its direction that the Church at first was Unitarian, we easily perceive how, from the principles of our nature, the conversion of Jesus into God took place.

MEETING OF UNITARIANS AT DANVERS.

We stated in our last paper that a meeting of the friends of Liberal Christianity was held last week at Rev. Mr Sewall's Church in Danvers. This meeting, as has been said, was attended by a great number of persons from different towns in the vicinity. The meeting was addressed by several persons in an able and spirited manner, and the proceedings throughout were adapted to inspire the friends of Liberal Christianity with a new courage and zeal.

A correspondent has favored us with the following communication, accompanied by an abstract of some of the remarks made on the occasion.

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Danvers, May 31, 1832.

To the Editor of the Christian Register:—

Dear Sir,—Enclosed is a sketch of the remarks made by Dr Nichols and Mr Saltonstall, at the late meeting of the friends of Liberal Christianity, at the Rev. Mr Sewall's Church in Danvers. As the meeting was an *experiment*, and *an experiment worthy of imitation in other places*, I have thought it would be interesting to some, to see something of the *spirit* and the *manner* in which it was conducted. I had intended to have given you a sketch also of the very impressive and pertinent remarks made by the Rev. Mr Sewall and Thompson, and the Hon. S. C. Phillips on the same occasion, but other engagements have hitherto prevented.

If the publication of these remarks shall have a tendency to awaken the attention of the public to the subject, and in any measure to soften and do away, those uncharitable and unchristian feelings and prejudices, so common at the present time, as to be a striking characteristic of the age, in which we live; I should feel myself fortunate in communicating ideas, derived from sources so highly respectable and worthy of confidence.

Respectfully, your obt. servt.

J. W. P——.

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DR NICHOLS'S REMARKS.

The meeting being organized by the appointment of a Chairman and Secretary—

Dr Nichols, of Danvers, addressed the meeting on the objects for which they had assembled, and stated in a plain, sensible, practical manner, the peculiarities of Unitarian Christianity.

With the tenor of the Dr's remarks we were much pleased; and believe he would do a good service, by giving them a more extensive circulation.

We believe, said he, Unitarian Christianity far better calculated to promote the happiness of the community than any other system of religion—that it is indeed Christianity as taught by Jesus Christ and his apostles.

The essence of this religion is charity—benevolent action. It requires us to love God supremely, and our neighbor as ourselves.

What then does God? what do our country and the times require of us? These are in many respects unlike anything which the world has before seen. Here every body of men, every sect in religion, every party in politics, is left free to propagate its own views, and to strengthen itself by the acquisition of talents and numbers.

The recent simultaneous and unprecedented exertions of those who style themselves Orthodox Christians, have opened to us new opportunities for doing good. The plain, practical preaching of the Calvinistic clergymen of the old school—their prudent policy, which in a good degree kept out of view the contradictions in which their system abounds—and their reliance on appeals to the reason and understanding to make men good, have been abandoned, and very different doctrines have been advocated and measures pursued. With this change many, very many, independent, pious, virtuous minds are dissatisfied and disgusted. By such Unitarianism will be embraced wherever it is understood. In it they will find all the practical religion, which their old instructors taught—in it they will find a religion, in harmony with the works of God in the visible creation.

There are others, driven almost to distraction by the terrific representations of the wrath of God, against all who do not become the subjects of his special grace and favor; and who finding it impossible to feel, as they are told all must feel, who have hope of being saved, are left by their religious teachers to a fearful looking for of judgment, wretchedness and despair. To such Unitarianism becomes the power of God, and the wisdom of God unto salvation. It makes them acquainted with the parental character of the Deity, and declares in the simple language of scripture, that all that is required to secure the favor of heaven, is to do justice, love mercy, and walk humbly with God. And that if they have failed thus to do and walk,—they have only to repent, cease to do evil, learn to do well, and return unto God who will abundantly pardon and bless them.

There are also the bold, daring, irreligious, whom the most terrific harangues of the Orthodox cannot move, who deem all religion a cheat, fit to terrify women and children, but unworthy the regard of the independent mind. To these the advocates of Unitarianism come, not with harsh denunciations, but with the soothing voice of persuasion and truth;—declaring the ways of religion, pleasantness, and all her paths, peace;—shewing the adaptation of the laws of God, to the condition of man, and appealing to their consciences for a confirmation of the doctrine every where taught in scripture—"there is no peace to the wicked,—that the way of the transgressor is hard."

This view of the times in which we live, and the different classes of society, shews us that there is ample room for the exercise of benevolent and Christian feelings, without interfering at all, with the success or rights of others. Even if we but glean the field, over which they have trampled, and save the scattered corn;—our reward though humble, will be lasting. In our Saviour's view the widow's mite was not disregarded.

Whoever has attentively observed the writhings of the diseased mind,—either laboring under distressing doubts or overwhelmed with terror, must know that the most acute physical sufferings are trifling compared with these. How many are the minds thus affected, under the influence of the terrors of religion—we condemn not the authors of such wretchedness. God has not appointed us their Judge. They doubtless console themselves with the belief, that the same threat, the same denunciation that drove one to despair, snatched others from everlasting burnings. Who that has ever felt that filial trust and confidence in God, which liberal Christianity inculcates, can hesitate to believe, that it is better calculated to prevent or heal these maladies of the mind, than any other application that can be found.

Contemplate for a moment, the operations of the numerous sects into which Christians are divided. The main object, we rejoice to believe, by which all are actuated, is to promote the best good of mankind. Leading partizans may have other motives, but the motives of the several parties, as a whole, we doubt not are sincere, though oftentimes misguided. And is not the wisdom of God manifest in permitting this state of things, different parties excite to emulation, and provoke each other to good works. All parties teach nearly the same code of Christian morals, and wherever these are received as the rule of life, the kingdom of God comes with power. We should therefore proceed with caution. Care should be had that while we labor to correct the errors of other sects, and repair the injuries which we apprehend they may have done; that we do not also counteract the good influences which spring from their exertions. We are happy to believe that our Orthodox friends do much good, that they are casting out many devils;—and we would obey the commands of our Saviour and *forbid them not*.

We should not be deterred from performing our duty, because in so doing we may expose ourselves to misrepresentation and revilings. While we govern ourselves by the golden rule of the gospel, we cannot be justly censured;—and if others censure us unjustly, the sin is *theirs*, not *ours*. The poisoned shafts of calumny rebound from the object at which they are aimed, and return to rankle in the heart of him who throws them.

It is of the first importance that the gospel should be disencumbered of all additions, which it has received from the hands of men, and freed from all sectarian incumbrances. The great mistake of Christians of all ages has been their endeavor to control *by force* the opinions of others. Reasoning, argument, persuasion are the only weapons, which the gospel presents to be used in religious warfare. Whatever is more than these comes of evil and tends to propagate evil.

We profess to be members of the church of Christ—and we cordially invite all others who honestly make the same profession, to come with us to the table of the Lord. What man or body of men has a right to judge another as to his qualifications for this ordinance? To his Master, which is God, is he alone answerable,—and He alone seeth the heart and judgeth justly.

The different orders in religion, and offices of its servants, have tended in no small degree, in times past, to its corruption. By too much regard to *form*, the *substance* has been neglected. If others in this have fallen into error—let us be watchful against the same error.

Where lies our path of duty? How shall we perform it, without interfering with the rights and privileges of others? Shall we send our preachers and our tracts, into houses and villages where they are not wanted, and where they will not be heard or read with candor? By no means. But go with your preachers and your tracts into every city and parish in the land, proclaiming *peace unto it.* Wherever you are received kindly and affectionately abide. Where you are not so received, go your way, silently praying that they may duly improve and live worthily of the privileges which they already enjoy.

In the call that comes to us from every part of our country, from many parts of Europe, and India, for instruction in liberal Christianity, we hear a repetition of the declaration of the Saviour—"The harvest is truly great, but the laborers are few." May laborers in abundance be found for the harvest, and may all those who have little or much of the good things of this world to spare, cast it into the treasury of the Lord; to be applied to the promotion and diffusion of that knowledge which purifies, elevates and fits men for the enjoyment of heaven.

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MR SALTONSTALL'S REMARKS.

Hon. Mr SALTONSTALL, of Salem, remarked, that he had been requested to present to the consideration of the meeting a resolution, expressing the interest we should feel in the successful diffusion of Unitarian sentiments in this community. But previously to offering it, he could not forbear expressing the unfeigned satisfaction he felt in witnessing this large assembly; come together with one accord, without previous concert, and now deliberating on the successful progress of Unitarianism, in this our ancient and well beloved County of Essex. Such meetings were well. He had often thought it would be well to have them. He had often thought it a great defect, that public meetings on the subject were not more frequent. By thus associating we receive a new impulse—we feel encouraged to action; we interchange opinions, and urge each other on in doing good. Who ever attended one of the Annual Meetings of the General Association in Boston, without feeling an increased confidence in the cause; without being aroused to action; without feeling himself benefitted thereby? And why may not a portion of the same spirit be infused into the community, by occasional meetings like the present, in each and every district of the Commonwealth?

There is, said he, a great body of Unitarians in this county. There are more or less in every town in the county. In Salem, in this place and in several adjoining towns, they constitute the majority of the male population. In the North part of the county also there are Unitarians; and many highly respectable. They are beginning to feel it to be their duty to avow themselves such; they are taking courage to declare their opinions. It is right that they do this. Perhaps, I should say, it were wrong in them so long to have omitted to do it. Advert for a moment, Sir, to the history of the County, some forty or fifty years since. Who then were its religious teachers? Were they not liberal Christians? There was Tucker at Newbury, Webster at Haverhill, and Balch at Bradford, and many others;—who then taught in *substance,* if not in *name,* the same doctrines now held by Unitarians. At that time there was but one *exclusive* society on the Merrimack. But how is the scene now changed? Who now are the leaders on the Merrimack, and other towns adjacent? Even there we are not left without hope. Already are there indications of brighter times. In Ipswich the venerable centre of our County, there has been lately formed a society with highly encouraging prospects. In Haverhill and in Amesbury, are societies well established. And in Newburyport, the strong hold of Orthodoxy, is a most flourishing and efficient society of Unitarians. Let people but feel the importance of the cause; let them but feel the obligation that rests upon them to act according to the dictates of their conscience, and to pursue the conclusions of their own judgment, and Unitarian societies will grow up, wherever intelligence and reason are to be found. It is impossible it should be otherwise. For Unitarianism is but the result of the application of sound reason in the interpretation of the scriptures.

If then we value our sentiments—if then we believe our sentiments to be well founded in the scriptures; it is our bounden duty to make them known. If we consider them the true path to salvation, does not Christian charity require of us, to indicate this path to others?

At the present time, Sir, all denominations are awake. It is an age of excitement. And shall we alone be luke-warm, while others are burning with zeal around us?

Hereafter whoever professes will have to be able to give some *reason* for the faith that is in him. It is a time of inquiry, and people will not be satisfied without *reasons.*

We are in danger, Sir, of being misrepresented. Our silence exposes us to misrepresentation. Are we not already misrepresented? What say the numerous tracts that abound in our land? that are crowded into every crack and crevice of our dwellings? Do they not abound with misrepresentations, many of which are most scandalous? Is not the finger of scorn pointed at us because we are Unitarians? How then must these things be met? We must meet *exertion* by *exertion,* and calmly but firmly vindicating our characters, and endeavoring to correct the errors falsely circulated respecting us.

I would not wound the feelings of any one who hears me. I impeach no man's motives; but justice requires the truth to be stated; and I may say, that through the influence of the means to which I have alluded, in this County, and in our own times too, clergymen who have *preached* the gospel of Christ, who have *lived* the gospel of Christ, who have spent the greater and better part of their years in diffusing the gospel of Christ, have been accused of wanting religion, of being destitute of piety, and therefore been dismissed from their societies. I could name individuals, but I forbear. Shall we not then, when it has come to this, maintain our rights, and defend our characters? How then is this to be done? If Unitarians are silent, they are charged with *concealing* their sentiments, if they act, they are charged with being influenced by a *sectarian spirit.* What then must we do? Let us go forward manfully, with no ill will to others, and explain and defend our cause. If others are sincere, we are equally so. The field is broad, there is room for all. If the cause be of God, it surely will prosper.

[For the Christian Register.]

SUNDAY SCHOOL ASSOCIATION.

MR EDITOR,—I attended the meeting of the Sunday School Association on Wednesday evening, 30th ult. And Sir, I think I can say with truth, I never attended any meeting with such a thrilling interest. The writer is, and has been for some time both a parent and a Sunday School teacher and I presume Sir, he was not the only one who left that meeting feeling an increased responsibleness in each of these relations, accompanied with a resolution for the future to be more faithful and persevering in discharging the interesting duties devolving upon a parent and a Sunday School teacher.

Sir, it is cheering to witness such an increased interest taken in the cause, and by such men too, as was manifested on that evening? It is still more so, to see clergymen like the Rev. Mr Taylor, who differing from us in some points of doctrine are nevertheless willing to meet with, to strengthen and encourage us; proclaiming fearlessly that we are engaged in the work of God; breaking through the barriers of prejudice which have taken such a deep and strong hold of many, and good minds too, as to cause them even to doubt, whether Sunday Schools *conducted by Unitarians* are upon the whole a blessing to the community. I say again, it is encouraging a hope, that these walls of separation may yet be broken down, and that Christians of all denominations may yet unite in the holy work of instructing every little child throughout this wide world in the simple, yet sublime truths of the religion of Jesus Christ. To hasten this glorious event, let our Orthodox clergymen cease in their endeavours to prejudice their congregations and the community against us, and such men as Prof. Stuart from sending across the Atlantic the ungentlemanly, cruel and wicked, assertions that "Unitarians build not here on the Bible"—And on our part let the clergymen and teachers of Sunday Schools make one grand, kind, Christian effort to bring about Union meetings of teachers and schools with other denominations, as was suggested on that evening.

There is common ground enough for us all yet to meet on, and a common faith in which we can all unite—Those points on which we differ in opinion, there is no necessity of introducing at these meetings.

I believe Sir it is practicable to bring about these meetings and of their improving and happy tendency, I have not the least doubt.

Yours, A SUBSCRIBER.

[For the Christian Register.]

DR CHANNING'S WORKS,—SECOND EDITION.

MR EDITOR—I observed some time ago repeated calls in the Register for a cheaper edition of the works of Dr Channing. I am gratified to find that such a one is now published; and I trust that no parish library, or library of teachers of Sunday schools will be allowed to remain destitute of so valuable a volume. For a dollar and a half may be obtained a collection of writings, of which, however highly estimated here, we can probably understand the full excellence only by recollecting how they are esteemed abroad, by readers who are at a distance, and whose judgment is something like that of posterity. The praise given them in this country has been feeble in comparison to that which has been bestowed on them in Europe. E. N. T.

CHRISTIAN REGISTER.

BOSTON, JUNE 9, 1832.

MASSACHUSETTS SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

In calling attention recently to this society, we gave notice that an adjourned meeting would be held. It was held the evening of of Tuesday, June 5, in the Lecture Room of the Masonic Temple which was crowded. The meeting was opened with prayers by Rev. Mr Pierpont. Dr Warren, President of the Society, then offered a few general remarks, and called for the Report of the Committee chosen at the last meeting. Mr Codman of that Committee reported, that, finding their number so small, they had not attempted to do much, and begged leave to ask that their Committee should be enlarged by two from each ward in the city. This was done, and the additional members were nominated by the President.

Mr Hildreth, being requested to make some statements as to the mode of operation and the intentions of the Society, went into the subject at some length, with directness and clearness. He said it was easier to draw attention and obtain money for almost any purpose than this. This Society had now been in existence 20 years, had attempted many improvements and used various means, but had been constantly embarrassed by the want of funds. It was the object of this meeting to solicit funds. They wish to act decidedly and widely. They wish not to be wanting in their part of the great work of reform now begun. They propose to operate, not by doing violence to any man or any interests; but by plain direct arguments, by kind appeals and strong reasons, by 'speaking the truth in love,' they do hope to persuade men to abandon all use of ardent spirits and all traffic in them. They mean to confine themselves to the single article of *ardent spirits,* believing this to be the great source of intemperance, compared with which all others are secondary, and may be considered after this is disposed of. They do not intend to be diverted, and they think none should be diverted, in their regard or their exertions, from the main thing, the needless and pernicious use of ardent spirits in any form or degree, to other minor and it may be doubtful questions. We have taken the axe in hand to cut down the tree; let us not throw away the axe and waste time and strength in 'grubbing up the bushes.' Of some things connected with this subject we may be doubtful; of this we are sure, that ardent spirits are never used without danger, seldom if ever without serious evil, and that in no possible case are they necessary as a drink. Many have abandoned the use of them entirely, and not one is there, no not one, who does not tell us that he is all the better for it. What stronger argument do we want, or can we have?

Mr H. concluded his remarks, of which this is but a poor abstract, with making an appeal to all present in aid of the Society; asking if they would help them to carry these principles into operation, if they wished them to go on and would furnish them with the means, or send them away empty?

He was followed by Mr Buffum of Providence, who made a few very plain, honest and forcible remarks, confined to a single point, the inconsistencies involved in the License Law recently passed by our Legislature. They license men to sell ardent spirits to the temperate, and show their sense of the danger of this act by requiring the select men to return an account of all abuses, &c. It amounts to a permission to sell to the temperate but not to drunkards; a rule which Mr B. thought should be reversed. If you have made a man a drunkard and ruined him, it is better to let him drink on than to deal out the poison to those who have not yet acquired the habit or felt the want. There was some novelty and much good sense and merited reproof in these remarks.

Mr Taylor, the seamen's friend, spoke next. He said he would not attempt to give information to such an audience, but he would say something because he believed they wanted not *light* so much as *heat.* And heat he gave them in abundance. He poured himself out in his usual unstudied, rapid, powerful manner, painting some of the horrors of the scourge intemperance, especially as he had witnessed its desolations on his own people the sailors, and making an appeal to our sympathy and generosity, which we believe no heart resisted. Great feeling was expressed, and we only wish it had found some more decent and useful way of showing itself than in noisy applause.

A motion was made to adjourn the meeting, to give others an opportunity of speaking, but there seemed to be a feeling that enough had been *said* for the present, that the time had come when something should be *done.* Mr John Tappan moved that papers should be passed round the seats at once for subscriptions, expressing his own wish to show his sincere interest in the cause. Papers were passed round, with what success we do not know, but we are not willing to believe that such an attempt will be made in vain. The object is to raise sufficient funds to employ Mr Hildreth as a permanent agent, giving him a support that will enable him to make it his whole business. The Society, the man, and above all the cause, demand that it be done, at once and efficiently. Let none hold back, who *can* give or act in furtherance of an object so indisputably and unspeakably important.

AMERICAN UNITARIAN ASSOCIATION.

In the account which we gave last week of the recent religious anniversaries, both our time and limits obliged us to be brief. Of the proceedings of the Unitarian Association, which may be expected to interest our readers as much as any, we gave but a mere outline, and proposed to call their attention again to the subject.

To the able Reports submitted at the late meeting, we shall not now attempt any farther reference than was made last week, as they will soon be published, and their interesting facts may then be given with accuracy. Of the speeches, it is with reluctance that we attempt an abstract, as we are conscious of being unable to do them justice. As something of the kind, however, may be expected by our readers, we must request them in justice to the respective speakers, to regard the abstract we give as a very imperfect report, both as to sentiment and diction.

At the public meeting of the Association, on Tuesday evening, after the reading of the Reports, Rev. Dr Bancroft, the President, briefly addressed the meeting. He expressed the regret he felt that the circumstances in which Unitarians had involuntarily been placed, laid them under a necessity of meeting and acting separately from other Christians. But thus it was. And in the course they had adopted, they have every encouragement to persevere, and to expect a favorable result as to the influence of their measures on the happiness and improvement of the religious community. He invited the remarks of any gentlemen present who felt an interest in the operations and success of the Association.

Judge Rogers, of Boston, then addressed the meeting. He said that he perceived from the encouraging statements in the Reports, that Unitarian Christianity was not deficient in interest with the community. The state of mind and feeling on hearing the Reports, was an evidence of the fact.

The situation in which Unitarians had been placed, was trying and peculiar. They had been denied the name of Christians. It was hoped they had borne the charge with meeknees. They had declared that they desired not controversy. and it was true that they did not. Yet there were occasions when duty required them not to shrink from it. Controversy is indeed sometimes necessary, and it has its uses.

It has been charged on Unitarians that theirs is a negative religion; that at best it has no vitality; that it is cold and dead. But admitting that we have not all the ardor of some sects, it does not necessarily follow that ours is a bad cause. At least, great heat is not certain evidence of a good one. And can we not produce evidence of the incorrectness of the charge of coldness and indifference to the true and legitimate purpose of Christianity? Is the Ministry to the Poor in our city, under the fostering care of the Association, an evidence of coldness? Were the measures for the benefit of seamen, so earnestly undertaken and adopted, on that very spot, and giving evidence in their results that both men's hearts and purses were in their hands, were these evidence of coldness, and insensibility to the moral wants of our fellow beings, and to the high claims of our religion upon us for our best efforts in the cause of human virtue and happiness?

Again, it has been said that we have been disposed to "pull down,"—to change the established principles of the community as to religious doctrines. Well; be it so. And how could we otherwise be faithful to truth? We had many errors to remove, much rubbish to clear away. The human mind had for a long period been held in fetters. Powerful obstacles had been opposed to free inquiry, in the shape of trust deeds. Yes, property had been given and was held in trust for those, and those only who would consent to learn no more. I was necessary then to resist these bribes of error, that we "pull down" these obstacles to the free progress of truth. And our efforts have not been without their desired effect. The difficulties we have been called to struggle with are lessening, and we may hope that the clouds and the darkness that hung over Christian truth are passing away.

Rev. Mr Bigelow, of Medford, commenced his remarks by an allusion to the reference made in the Domestic Secretary's Report to himself, in his capacity as Agent of the Association. He stood there, he said, to bear his testimony to the enlightened zeal of the people, throughout the numerous towns he had visited, and their co-operation in the measures that had been commenced for enlarging the influence and usefulness of the Association.

When the late efforts in behalf of the Association were commenced, the number of auxiliary Associations was very small. This was to be attributed partly to the fact that the people had been opposed to religious combinations. And it was also true perhaps that they had been, to some extent, justly chargeable with apathy. That a different state of views and feelings on the subject now existed, was evident from the favorable results of the late efforts of the Association.

Mr B. referred to the early periods of the religious controversy between the Orthodox and Unitarians; to the publications of 1815, in which Unitarians were grossly misrepresented and defamed, and efforts made to destroy the reputation and influence of all who dissented from the prevailing creed. This attempt to trammel the public mind, and to prevent free inquiry and discussion on religious topics was met ably and manfully, and was promptly and successfully repelled. Since then, other new and powerful advocates of Unitarian Christianity have risen up, and the principles which we value as the uncorrupt gospel have spread, and are spreading far and wide. As we value our Christian liberties, as we value the truth of God, and desire to promote its sanctifying efficacy on the hearts and lives of men, let us persevere in the great and good work so successfully begun.

George B. Emerson, Esq. of Boston, then addressed the meeting. He rejoiced, he said, in the evidences we have of the spread of the gospel, by whomsoever promoted, and wheresover sent; whether to Africa, or to the islands of the sea; and he regretted that the circumstances in which Unitarians were placed, prevented them from acting with Christians of other names. He valued Unitarianism above all things else, because it was Christianity—because it was the faith which must be our moral salvation.

Why do I defend Unitarian Christianity? Because I find it doing good; because I find it actively instrumental in meliorating the condition of mankind, I find it the friend of the poor; prompting, as we have evidence in our own city, the devoted follower of the Saviour, to the most unwearied and persevering labors and activity for the physical comfort, as well as the moral and religious advancement of the friendless and suffering poor. I find it also the friend of peace. The great and venerable champion of peace principle among us defends also with his able pen, as he beautifully illustrates in his pure and exemplary Christian life, the principles to which we cling as the true gospel. These are the good fruits of Unitarian Christianity for which we value it and feel bound to defend it.

Unitarians are charged with not receiving the Bible, than which nothing can be more untrue and unjust. Who is he who rejects the Bible? The Orthodox teacher says,—"Young man, take this book, study it diligently and faithfully, that you may ascertain the true import and spirit of its teachings, but be careful, on your peril, that in your interpretation of its doctrines, you do not think differently from me." On the other hand, the Unitarian teacher says,—"Young man, take this book, study it diligently and faithfully, and strive to understand the true import and spirit of its teachings, and whatever, to your own unbiased understanding it may seem to teach, that receive and defend as the truth of God, fearlessly, unmoved by all the reproaches and anathemas of all other men combined."

Some will say to us, in vindication of their own religious inactivity, "truth is mighty and will prevail." Yes, truth is great, and it may prevail, but as in everything else, its prevalence must be by the instrumentality of means. The true sentiment on this subject is, "With God's blessing on my efforts, truth, which is mighty will prevail." Let us not then sit down and wait, trusting to the innate force and unaided progress of right principles; but, invoking the divine blessing on our efforts, let us go on with activity and energy, and prove not only by our own zeal, but by our Christian temper and practice that our faith is true Christianity.

Rev. Mr Lothrop of Dover N. H. expressed the great satisfaction he had felt in the statements of the Report and in listening to the remarks of his brethren. They were refreshing to his spirit. Those only, who had been located where Unitarian societies were few and scattered, could truly estimate the value of frequent intercourse, and interchange of sympathies with those of a similar faith.

Mr L. stated in regard to the portion of country in which he resided, that the progress of Unitarian principles was highly encouraging. In Portsmouth the cause had the advantage of the services of a man whose praise was in all the Churches, and whose high example of Christian excellence was doing much to break down existing prejudices against our principles, and to give them a hold on the respect and affections of the community. A spirit of religious inquiry and an actual zeal for the promotion of pure Christian truth had been awakened in various other places; and nothing more seemed to be needed for the wide dissemination of what we deem gospel truth, than a perseverance in our efforts to make our principles truly known, and to give practical evidence of their happy moral tendency.

Rev. Mr Sewall, of Danvers next addressed the meeting. After referring to a recent meeting in his own church, in reference to the dissemination of the principles of Unitarian Christianity, he proceeded to urge in a very impressive and eloquent manner, the importance and duty of uniting with our zeal for Christian truths, a deep and ardent piety, and a practical exemplefication of the elevating and sanctifying influence of our principles. We regret that neither our notes nor our memory enable us to refer to his remarks in a more particular manner.

Mr Sewall was followed by Judge Story of Cambridge, who said he rose not for the purpose of making a speech, but merely to apologize for not making one. The lateness of the hour rendered it improper for him to address the assembly so much at length as would have been otherwise agreeable to him, and as he had intended. There were some topics of interest, upon which he desired, on a fit occasion, to express his views. He would refer for a moment to the important influence of religion on the civil interests and order of the community. If there is any country where the civil institutions, must be based on religion, that country is America. Religion must furnish, with us, the solid ground on which all our institutions, of whatever kind must rest.

Judge S. alluded to the principles of Protestantism, and to some inconsistencies of its professions with its practical character. What says he has been the course of Protestantism? Has it acted up to its professions

It claims for men freedom of opinion and action in religious matters, but has it made this principle of universal application. It has indeed defended the freedom and rights of sects, but not of individuals. To this circumstance, viz. a neglect to vindicate the right of private judgment are to be attributed in a good degree the evils of bigotry and fanaticism.

To Unitarians is entrusted the high duty of defending Christianity. And why? Because it is only by the rational principles we advocate that men can be saved from infidelity. It has been said that "the School Master is abroad," and we may say too that the Sceptic is abroad. And why should we wonder, when Orthodoxy is mistaken for Christianity that some men should regard it with doubt. Our condition is one of great responsibleness. We have important duties to perform. Let us be faithful to the high and honorable trust.

At the close of Judge Story's remarks, an adjournment of the meeting to Thursday evening, was moved by Rev. Mr Gannett, as we stated last week. Our proposed abstract of the addresses made on that evening, must be deferred to a future paper.

SUNDAY SCHOOL SOCIETY.

The account of the report and addresses at the late meeting of the Sunday School Society has not been received, as expected, and a further reference to the subject must be delayed to a future number.

DR CHANNING'S WORKS,—SECOND EDITION.

A correspondent has called attention to a new edition of the works of Dr Channing. It was our intention to have referred to it before this, in our columns. It is a neat volume, and furnished at $1 50. This edition as to the subject matter, is in all respects the same as the first, with the exception of the following note of the author, to which we do not recollect to have seen any public reference.

Note to the Remarks on the Life and Character of Napoleon Bonaparte.

I find that certain newspapers have lately circulated in this country, a letter from England, in which the writer gives some details of an interview with Mr Coleridge, and which contains the following passage:

'I was not a little surprised at his (Mr Coleridge's) remarks concerning Dr Channing of Boston; first, that Dr Channing's short 'Character of Bonaparte,' had its birth-place and received its shape in his (Mr Coleridge's) study.'

As the present volume is a new edition of the article in question, I may as well say a word about the statement here ascribed to Mr Coleridge. I can only explain it, by supposing the writer of the letter to have missapprehended that gentleman. I have quite a distinct recollection of the only interview I had with Mr Coleridge, and I cannot remember that Bonaparte was even once named. I am confident, that no important or striking remarks on his character were then made to me; for in that case some trace of them must have remained on my mind. I am the more confident on this point, because my recollections are confirmed by a friend, who was present.

RELIGIOUS INTELLIGENCE.

Presbyterian Church. On Thursday, May 17th. The general assembly of the Presbyterian Church convened at Philadelphia. In the morning of that day the delegates to the Assembly, together with many citizens attended religious services in the Presbyterian Church. On this occasion a sermon was delivered by Rev. Dr. Beman. Three hundred members were present at the opening of the Assembly, and the number was afterwards increased by the arrival of delegates from different Churches. After several ineffectual attempts to choose a Moderator, the Rev. Dr. Hoge was at last unanimously chosen. Committees were chosen, and commissions presented by sundry lay delegates. The right of these delegates to take their seats as members *in full*, was questioned, and occasioned considerable debate; the 19th. the committee reported that the Grand River Presbytery *Committee men* had withdrawn their Commissions. Reports were made by various committees appointed at the last session, which were satisfactory to the Assembly. A memorial was presented last year to the General Assembly from the Synod of New York, for the restoration of the Mason Library, so called; this application was referred to a committee who reported at this time, "that the applicants have no right either in law or equity to either the Library or funds." The report was referred to another committee. For some years past difficulties have existed in the Presbytery of Philadelphia, and application made by a minority of the members to the General Assembly, for a division of that body. The subject was considered and discussed by the Synod but nothing definitive was done. It now came before the Assembly in the form of "a complaint of certain members of the Presbytery of Philadelphia, against the Synod of Philadelphia, for refusing to divide that Presbytery." Great excitement has existed upon this subject, since it was first agitated, and on this occasion it appeared the ardour and zeal had in no degree subsided. The question occupied the greater part of the time of the Assembly. Debate ensued, and long and animated speeches were made. The principal points discussed, were whether the Assembly had the right to divide, and if so, whether it were expedient to exercise that right. The debate commenced on Monday and continued until Friday evening. The question to sustain the complaint was then carried in the affirmative—Yeas 161. Nays 86. On Saturday morning the motion to divide the Presbytery of Philadelphia was put and carried in the affirmative, Yeas 158. Nays 83. Several members, says the Presbyterian, did not vote. Several gentlemen spoke upon the subject at considerable length. Dr E. S. Ely appears to have taken the lead in behalf of the complainants, and Dr. M'Calla in behalf of those opposed to the division of the Presbytery.

The *Presbyterian*, published at Philadelphia, and opposed to the division, says,

It appeared to be the unanimous opinion of those who spoke in favor of dividing the Presbytery of Philadelphia, that the dissensions, which prevail in the church, and threaten its division, are owing to the contentions in that Presbytery. Accordingly, they expressed their confidence, that if the Presbytery were divided, the bone of contention would be removed, and peace would thus be restored to the Presbytery and the Church.

From this opinion the editor differs and thus concludes his remarks.

The contention in our Presbytery has not been limited to mere localities. But it has been about principles, which are of general importance to the church: principles, which involve the welfare of immortal souls, the truth and glory of our covenant God, and the interests of eternity. Will the trifling disposition of the Presbytery of Philadelphia into two Presbyteries affect, at all, the grounds of the controversy? By no means. The effect is mistaken for the cause; just as if a man should cut down a tree, through the branches of which the wind roared loudly in order to allay the fury of the storm. The controversy will go on, while there are errors to be opposed, and men, who love the truth, to oppose them. Our devotion to the truth and the true interests of the church, may expose our brethren and us, to the reproachful epithets of *party-men, exclusives, disturbers of the peace*, and whatever other names the ingenuity of our opponents may invent; but we are content to suffer in company with our blessed Lord and his apostles, and with the witnesses for the truth, and with the martyrs, of past ages, whose very ashes have *disturbed the peace* of the church, when in danger of slumbering to death, amid the gathering gloom of error, and beneath the oppressive incubus of false philosophy.

South Congregational Church. We have great pleasure in being able to state that the society worshipping in the South Congregational Church, in this city, of which the Rev. Mr Motte is pastor, have recently, almost exclusively within themselves, raised the sum of $26,000 to pay off the balance of the expenses of erecting the house; and at the sale of pews last week nearly $1,500 for choice of unsold pews were realized beyond the appraised value. We regard this as a truly praiseworthy and noble enterprise, and as not only giving evidence of union and harmony in the society, but indicating also a healthy state of mind and feeling in regard to religious institutions.

Prison Discipline Society. The Seventh annual meeting of this Society was held in Park street Meeting house, on Monday evening, 28th ult. The exercises were introduced by the reading of select passages of scripture by Rev. Mr Fairchild, and prayer by Rev. Mr Blagden. The Treasurer's Report was read and accepted, by which it appears that the receipts of the Society in the last year had been $2915 53, expenditures $3,035, leaving a balance due the Treasurer of $119 47.

The Report of the Secretary, Rev. Louis Dwight, (says the Christian Watchman,) was very extensive, extracts from which he read for nearly an hour. Its facts and statements were greatly interesting and evidenced an amount of labor in the cause of the Society highly honorable to his efforts to promote its objects.

The meeting was addressed by Hon. A. H. Everett, and Rev. Mr Pierpont of this city.

Sabbath School Union. A proposal to dissolve the Massachusetts Sabbath School Union "was submitted," says the Boston Recorder, "to a Convention of delegates from Baptist and Congregational churches, assembled for the purpose in the Park Street Vestry on Tuesday, 29th ult. when the dissolution was unanimously agreed on. The details of the settlement respecting the joint property were committed to the Board of both denominations, as it existed before the dissolution. The business has been conducted, we believe, with perfect harmony and good feeling."

On Wednesday, "the Congregational Life-members and delegates of the Massachusetts S. S. Union met in the Park Street Vestry for the purpose of forming a new State Society. A constitution was adopted, and officers chosen."

On the same afternoon, as we learn from the Christian Watchman, "the delegates from the Baptist churches in Massachusetts, met in the Federal Street Baptist Meeting-house, and organized a new Sabbath School Union for the State. A constitution was adopted, and all their business transacted with great harmony."

American Temperance Society. The annual meeting of this Society was held in the Park street Meeting house, on Wednesday, 25th ult. Hon. Samuel Hubbard, President of the Society, in the chair. After prayer by President Humphrey, of Amherst College, Rev. Dr Edwards, the Corresponding Secretary, read extracts from the Report of the Executive Committee, which was long and replete with facts and arguments in favor of entire abstinence from the use of ardent spirits, and from the traffic in them.

The meeting was addressed by Rev. Messrs Malcolm, Chickering, and Hewitt.

The addresses made on this occasion have since been published in the Journal of Humanity. In the address of Dr Hewitt, we have some interesting statements in reference to the attention recently given to the subject of temperance in England, and on the continent; but our limits this week, forbid extracts. We understand that Dr Hewitt has been invited to visit this city, again with reference to the subject of temperance.

The following officers were elected for the ensuing year.

Hon. SAMUEL HUBBARD, *President.*
S. V. S. WILDER, Esq., *Vice President.*
Rev. JUSTIN EDWARDS, *Corresponding Sec'y.*
ENOCH HALE, M. D. *Recording Sec'y.*
Hon. GEORGE ODIORNE, *Treasurer.*
HENRY HILL, Esq. *Auditor.*

Bishop of Vermont. The Transcript says, we learn by a private letter that at a meeting of the Convention of Vermont, on the 31st May, the Rev. Mr Hopkins of Trinity Church in this city, was elected Bishop of Vermont.

Artillery Election Sermon. The Anniversary Sermon before the Ancient and Honorable Artillery Company was preached on Monday, in Chauncy Place Church, by Rev. Mr. Upham of Salem. It was a learned and able discourse, and was listened to with much interest.

Thursday Lecture. We are requested to give notice that while the First Church is repairing, the Thursday Lecture will be holden in Brattle Square Church.

The Treasurer of the Evangelical Missionary Society acknowledges the receipt of forty one dollars, by the hands of Rev. Dr Prince, from the Ladies of the First Congregational Society in Salem.

DOMESTIC INTELLIGENCE.

TWENTY SECOND CONGRESS.

Little business of public interest has been completed in Congress. The question of renewing the Charter of the Bank of the United States is still under discussion. Mr Webster has spoken in favor of a renewal, with his usual ability. On Saturday last the Senate and Committee of the whole, reported a bill for renewing and modifying the Charter with amendments. The bill will probably pass the Senate. The Revolutionary Pension bill which originated in the Senate has passed the House of Representatives. The following abstract of the bill is from the National Intelligencer.

It provides that each of the surviving officers, and soldiers, and Indian spies, who served in the continental line, &c. State troops, volunteers, or militia, at one or more terms, a period of two years, during the war of the Revolution, and who are not entitled to any benefit under the act of the fifteenth May, 1828, be authorized to receive the amount of his full pay, according to his rank, but not exceeding, in any case, the pay of a captain; such pay to commence from the fourth day of March, 1831, and to continue during his life; and that any such officer or private, who served in the continental line, State troops, volunteers, or militia, a term or terms in the whole less than the above period, but not less than six months, shall be authorized to receive, during his life, each, according to his term of service, an amount, bearing such proportion to the annuity, granted to the same rank for the service of two years, as his term of service did to the term aforesaid: to commence from the fourth day of March, 1831. This is a measure of beneficence, which will lighten the burthen of years of many a time-worn vereran.

Indian War. By the Missouri Republican of the 22d. the account received of the commencement of Indian Hostilities is confirmed, with the defeat of the Militia. The latest accounts reduce the number killed to between 25 and 30. A late paper says that apprehension was quieted, and that tranquillity would probably soon be restored.

North Western Expedition. The Fredonia N. Y. Censor, contains the following paragragh respecting an expedition lately fitted out by government.

Dr Houghton, of this place, who last season accompanied an expedition through Lake Superior, and to the sources of the Mississippi river in the capacity of U. S. surgeon and naturalist, recently left here to join a second expedition under the immediate direction of R. H. Schoolcraft, U. S. Indian Agent at the Sault St. Marie. The expedition this year, will, we understand far exceed that of the last. It is contemplated to visit the sources of Nelson's and Mc Kenzie's river, and the Rainy Lakes, the lake of the Woods and lake Winnepeg will probably be visited in the outward route, after which the expedition will visit Red river, Red Lake and Otter Tail Lake, and by the river des Corbean, the Mississippi will be entered and descended as far as the falls of St Anthony.

The primary object of fitting out this expedition, upon the part of our Government, is to check, if possible the open hostility now existing among the North Western tribes of Indians. We understand that the expedition of last year effected that object in a considerable degree among those bands which were visited, and we trust that of this year will not effect less.

FOREIGN INTELLIGENCE.

France. A conspiracy has been discovered in France, to reinstate the ex-King Charles. The Dutchess de Berri, and several persons of distinction were engaged in this measure. The project was to cause insurrections at Marseilles and at different points in the South. A Paris date of May 3d, says that Marseilles was in great agitation, but that tranquillity would soon be restored. An amicable arrangement has been made between the French and Papal governments and the French and Austrian troops were soon to quit Ancona.

Cholera in France and England. The cholera had greatly abated in Paris and was nearly extinct in London. In the latter city, May 2d, two new cases and three deaths occurred. Whole number of cases reported in London 2559, deaths 1350. Whole number of new cases reported in England on the last day's report 78, deaths 38. Total of cases in the Kingdom 9207, deaths 3382. The last days report in Dublin states 94 new cases and 20 deaths, and in Cork 60 new cases and 10 deaths. Whole number of cases in the former place 1056, deaths 380; in the latter place 878 cases and 235 deaths.

Emigration. The following extract from a letter dated Ligny, in France, is from a Liverpool paper.

"Our road from St Dizer continues to be covered with emigrants from beyond the Rhine, transporting themselves and their household goods into the two Americas. They are accompanied by their priests, their schoolmasters, and their physicians. They spend very little money on the road, their large waggons serving them as tents, beds, and kitchens. They are a stout and healthy race, and those with whom we have conversed say that twelve thousand families are preparing to follow them in the course of the summer."

The blockade of Madeira is acknowledged by the British Government, as appears from a note received at Lloyd's from the Foreign Office. The blockading force is spoken of in the note as "a portion of the naval forces of Her Most Faithful Majesty, Donna Maria da Gloria."

Active preparations were making at St Michael's for the attack on Maderia.

The general opinion at Maderia was that the island would surrender, there being only two months provisions, and the soldiers in arrears. Porto Santo had been taken by Don Pedro's forces. The commander of the British ship St g, on that station, had received orders to observe the blockade most scrupulously.

Dr Howe. The National Intelligencer publishes the following paragraph from a London paper under date of

Hilderheim, April 1. The American, Dr Howe, passed through here yesterday, accompanied by a Prussian officer and subaltern of gens d'armes. He came from Berlin, where he says, he was under arrest four weeks, and was to be conveyed, without stopping any where, to Treves, where he was to be set over the Prussian frontiers.

Famine A letter has been received from the American Consul at Villa de Praya, St. Jago, Cape de Verds, dated April 29th, giving information that the inhabitants of Fogo, an island in the neighborhood, containing 12,000 people were on the verge of starvation; that fifteen die daily, and that the survivors were so weak and emaciated as hardly to be able to bury their dead. Every thing in the shape of a crop had entirely failed, owing to the absence of rain for a whole year. The provisions on the island would not suffice for a week's sustenance; and all that was carried there came from St. Jago, which was poorly able to supply it. The Portuguese government was too wretched to afford any present aid.

The commandant of the United States ship Peacock had touched at St. Jago, and left there 150 of the islanders, with a small supply of provisions. The writer states that, without rain, St. Jago will be shortly in a condition quite as wretched as Fogo.

MARRIAGES.

In this city, Mr Hiram R. Lamb to Miss Abigail M. Belding; Mr John H. Symonds, formerly of Salem, to Miss Elizabeth Besom; Mr Walter Bryant to Miss Jane Cushing.

In Charlestown, Capt. John N. Willis, of Newburyport, to Miss Elizabeth, daughter of Isaac Mead, Esq.

In Waltham, by Rev. Mr Ripley, Horatio Adams, M. D. to Miss Ann Bethune Dunkin.

In Walpole, by Rev. Mr Sofer, Mr James I. Wood, of Holliston, to Miss Charlotte Slocum; Mr John Swan, of Lexington, to Miss Julia Nason, of W.

In South Reading, Mr Paschal Carter, Professor of Mathematics and Natural Philosophy in the Institution at Granville, Ohio, to Miss Mary Ann, daughter of Mr Leonard Wiley.

In Salem, Mr John Stocker, of Ipswich, to Miss Hannah Hoit; Richard Sullivan Fay, Esq. of Boston, to Miss Catharine Saunders Pickman, daughter of Hon. Dudley L. Pickman.

In Haverhill, Mr Kimball Gibson, of Boston, to Miss Elizabeth Marsh.

In North Bridgewater, Linus Howard, Esq. to Miss Zilpha Field.

In Halifax, by Rev. Mr Hodges, Mr Benjamin W. Pratt, of Taunton, to Miss Joannah T. Lucas, of H.

In Worcester, Mr Asa Thayer, Jr. of Paris, Me. to Miss Lucy M. Whitney.

In Northampton, Mr Chester Phelps to Miss Sarah Wright, Rev. Samuel Hopkins, of Montpelier, Vt. to Miss Caroline W. Dwight.

In Portsmouth, Dr Jonathan Brown, of Greenland, to Miss Elizabeth, daughter of Hon. Langley Boardman.

In Amherst, N. H. John Aiken, Esq. of Manchester, Vt. to Miss Mary M. Appleton, daughter of the late Rev. President A. of Bowdoin College.

In Union Village, Washington County, N. Y. Mr Franklin Skinner, of Cambridge, to Miss Eliza Miller.

In Cincinnati, Mr James Crehore, merchant, of New Orleans, to Miss Mary Ann Abrams, formerly of Boston.

In Brazoria, Texas, Shubael Marsh, Esq. formerly of New Gloucester, Me. to Miss Lucinda Pitts.

DEATHS.

In this city, Mrs Susanna Tufts, relict of the late Hon. Cotton Tufts, of Weymouth, aged 86; Mr Samuel Tuttle, 62; Mrs Mary Bedlington, 69; Mrs Abigail, relict of the late George Wetler, 72; Capt. Richard Derby, 66; Mr Nicholas White, 67, formerly of Salem; Mr Samuel Stimpson, 32; George Anderson, 56; Mr Henry Lewis, 44.

In South Boston, Mrs Betsey, wife of Mr Thomas Hammond, aged 42.

In West Cambridge, Mrs Hepzibah, wife of Isaac Bowman, of Lexington.

In Randolph, 2d inst. Mrs Marriel White, wife of Mr Thomas W. aged 41.

In Hingham, Mr Francis Cushing, aged 47.

In Plymouth, Mrs Lois Robbins, aged 68.

In Framingham, Mr John Clarke, aged 55.

In Milford, Capt. Charles Pond, aged 88. In 1759, being 16 years old, he was one of those who went from the then Colony of Connecticut, to take the Canadian Colonies from the French.

In Amesbury, Mary Badger, aged 90.

In Westhampton, Capt. Noah Cook, aged 75. In 1775, at the age of 18, he was one of the minute men who marched from Northampton to Cambridge, immediately after the battle of Lexington.

In Greenfield, Mrs Editha Miller, aged 84.

In Cape Elizabeth, Me. Mr Nathaniel Ficket, aged 73, a revolutionary soldier.

In New York, on Monday evening, after a short illness, Mr Francis Jenks, of this city, late editor of the Christian Examiner.

In Philadelphia, Mrs Ann D'Wolf, wife of Rev. Stephen H. Tyng, Rector of St Paul's Church, and daughter of Right Rev. Bishop Griswold, of Massachusetts, aged 27; Capt. Jared Bunce, 73, a patriot of the revolution.

In Cincinnati, Mr Dudley Andrews, formerly of Roxbury, Mass. aged 48.

NEW ENGLAND MAGAZINE.

This day published by J. T. & E. BUCKINGHAM, No. XII. of the NEW ENGLAND MAGAZINE, for June, 1832.

CONTENTS.

ORIGINAL PAPERS. May and October; Dress; A Portrait; To a Robin; Observations upon Punning; A Tuscarora Legend; The Mutterberg Glacier; A New Chapter in Natural History; History of Elementary School Books; Reminiscences of a Retired Militia Officer, No. 2; Dramatic Reminiscences, No. 4; Irish-American Literature; To a Picture; The Goddesses; Sabbath Evening; Swimming; Hints to Young Ambition; Sonnet.

MONTHLY RECORD. *Politics and Statistics.*—United States, Maine, Massachusetts, Rhode Island, Connecticut, New York, District of Columbia.

Literary Notices.—Indian Biography; by Samuel G. Drake. The Life of George Washington. Secrecy; a Poem—by Thomas Power. A Vision of Hell; a Poem. The Elements of Mechanics. Lectures to Female Teachers on School Keeping. Elements of Natural Philosophy. Peter Parley's History of Ancient and Modern Greece.

Our File.

Obituary Notices. June 1.

UNITARIAN ADVOCATE,
FOR JUNE, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The Unitarian Advocate and Religious Miscellany."—New Series, Vol. V. No. 6, for June, 1832.

CONTENTS.

Liberality of Feeling the fruit of Knowledge. Village Sermons: Doctrinal and Practical—by Bernard Whitman. Influence of the Ministry upon Pauperism and Crime. Religious Education. New and Feeble Societies.

Intelligence.—The Brookfield Case. Christian Liberty and Religious Inquiry. The American Unitarian Association. New Books. June 5.

LIFE IN THE WILDS.
HILL AND VALLEY.
BROOKE AND BROOKE-FARM.

L. C. BOWLES has in press, "Life in the Wilds," and "Hill and Valley," being Nos. 1 and 2 of "Illustrations of Political Economy. By HARRIET MARTINEAU; Author of 'Times of the Saviour,' &c." No. 1 will be published this month, No. 2 in July, and No. 3, entitled "Brooke and Brooke-Farm," probably in August. This work is to be comprised in 12 numbers, and will be republished here in monthly numbers as they are received from the London press. June 9.

PARLEY'S MYTHOLOGY.

Just published by RICHARDSON LORD & HOLBROOK "A Book of Mythology, for youth; containing descriptions of the deities, temples, sacrifices and superstitions of the Ancient Greeks and Romans." Adapted to the use of schools.

☞ This work is more particularly designed to be read in schools and families with Parley's little histories of Greece and Rome. It is written however with the intention of making it fit for general use. With a view to render it acceptable to young readers, it is illustrated with many engravings exhibiting the principal Heathen Deities, as the ancients were accustomed to represent them. A familiar style has also been adopted, and a variety of curious anecdotes have been selected from memoirs of gods, goddesses and heroes. While it has been the endeavor of the author to make an entertaining little volume, he has scrupulously avoided the indelicacies which are introduced into almost every book of Mythology. As it is, the author hopes it may not only prove a pleasing but a useful work to his young friends. June 9.

PEW IN BRATTLE STREET CHURCH,

Pleasantly situated, for sale, or to let, or would be exchanged for one in Lynde street church. Enquire of W. K. BARNARD, No 9 Doane street.
May 26. istf.

THE SCRIPTURAL INTERPRETER.

Just published by L. C. BOWLES, No. 124 Washington Street, *The Scriptural Interpreter*, VOL. II No. 5. for May, 1832.

CONTENTS.

Profitable reading of the Bible. Peculiar language applied to Jews in the Bible. Peculiar language applied to Christians in the Bible. Improper quotation of Scripture. The titles, italicks, and points of the Common Version. Translation and Exposition, Matt viii. 1—17.

LIBERAL PREACHER,
FOR JUNE, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The LIBERAL PREACHER, for June, 1832.—New Series, Vol. II. No. 6, Containing a Sermon by Rev. DAVID H. BARLOW, of Lynn, Mass. *Subject*—'The Love of God,' from 1 John iv. 16. June 1.

DAILY MONITOR.

This useful family book, may be obtained at the office of the Christian Register, wholesale and retail, on favorable terms. May 26.

TRACTS OF THE A. U. A.

All the Tracts published by the *American Unitarian Association*, since its formation in 1825, may be found at the Depository, 141 Washington Street. There are 60 Tracts of the first series, and 11 of the second, besides 5 Annual Reports of the Executive Committee, and 6 Semiannual Reports of Dr Tuckerman, the Minister at Large. A discount is made where a large number is purchased.
May 26. GRAY & BOWEN.

TRACT No. 60, *(First Series)* A. U. A.

Just published at the Depository, 141 Washington Street, Tract No. 60, of the first series of the American Unitarian Association, for June, being "Mr Tuckerman's Ninth Semiannual Report of his Service as a Minister at Large in Boston." pp. 36. Price 6 cents
May 26. GRAY & BOWEN.

TRACT No. 11, *(Second Series)* A. U. A.

Just pulished at the Depository, 141 Washington Street, Tract No. 11 of the second series of the American Unitarian Association, entitled, "Twenty Questions to Trinitarians, with Answers from Scripture. By Rev. JAMES KAY." pp. 18. Price 2 cents.
May 26. GRAY & BOWEN.

SUNDAY SCHOOL DEPOSITORY.

B. H. GREENE, 124 Washington street, corner of Water street, respectfully invites the gentlemen of the clergy and others who intend visiting the city the coming week, to call at his store and examine his assortment of books for Sunday Schools and juvenile libraries, and will be happy to receive orders and to select for those in the city, or who cannot be present, any amount of books, and those not approved can be exchanged, if returned soon. Below is a list of books just published by him for Sunday School Libraries.

An Only Son.
Five years of Youth.
Trials of a school girl.
Adventures of a school boy.
Wood's Address to Sunday Schools.
Scougal's Life of God, &c. separate.
Days of sickness.
Days of childhood.
Times of the Saviour, cheap edition.
Sunday School Teacher's Reward.
Juvenile Library, Nos. 1, 2, 3, and 4
Pleasant Sundays.
Counsels and Consolations.
Words of truth, &c.

Also just published. The Listener.—Memoirs of Oberlin.—Art of being happy.—Whitman's Village Sermons.—Contemplations of the Saviour.—Memoirs of H. Adams. &c. &c.

Manuals.

Allen's Questions, 1st part.
do. do. 2d do.
Field's do.
Bible History.
Worcester's Catechisms
Carpenter's do.
Channing's do.
Geneva do.
Hymn Book.
Devotions for Sunday Schools
Sunday School Class Book. &c.
May 26. 3tis.

BEARD'S SERMONS.—VOL. II.

This day published by B. H. GREENE, at the SUNDAY SCHOOL DEPOSITORY, No 124 Washington street, corner of Water street, "Sermons accompanied by suitable prayers; designed to be used in families." Edited by Rev. J. R. Beard.

Also, Three Original Hymns for Sunday Schools, much approved.—The Teacher's Class Book.
May 26. 3t.

POPULAR MINIATURE QUARTOS.
COWPER, FENELON, TAYLOR.

Fragments in Prose, gathered from the Correspondence of William Cowper—price 13 cents. The celebrated Robert Hall remarks,—"I have always considered the letters of Cowper as the first specimen of the epistolary style in our language. To an art of inimitable ease and carelessness they unite a higher degree of correctness, such as could result only from the clearest intellect, combined with the most finished taste. The study of Cowper's prose may be as useful in forming the taste of young people as his poetry."

Daily Piety, or Pious Reflections for every day in the month, by Fenelon—price 13 cents. "This is one of the neatest and prettiest little books we have seen; making another convenient edition of that excellent manual of piety by the Archbishop of Cambray. It is in every sense a *pocket* edition—for one can hardly imagine a pocket so small, that will not fit it. The typography is uncommonly neat; and he that would carry about with him a companion, that shall give him no trouble, and may profitably employ a moment's leisure, and in the short intervals of business may refresh his care with a morsel of spiritual nourishment, at once safe, pleasant and holy, may find one here."—*Christian Register.*

The Comforts of Piety, taught from four heads in religion; Faith, Hope, The Holy Spirit and Prayer, addressed to a Lady. By Jeremy Taylor, author of Holy Living—price 13 cents. Of Jeremy Taylor's Works, Dr Rust thus observes—"They will be famous to all succeeding generations for their richness of fancy, clearness of expression, copiousness of invention, and general usefulness to all the purposes of a Christian."

Published by JAMES LORING, 132 Washington Street. May 26.

DAILY SCRIPTURE PROMISES TO THE LIVING CHRISTIAN.

By Samuel Clark, D. D. Now first arranged in Lessons for every Day in the year. Together with Directions for the profitable use of these Promises. By Dr Clarke.

"This volume of Promises is of excellent use to lie on the table, and now and then to take a sip of the River of Life which runs through it in a thousand little rills of peace and joy."—*Dr Watts.*

Just published and for sale by JAMES LORING, 132 Washington Street, Price 25 cents single, and two dollars per dozen. May 26.

MANUALS FOR SUNDAY SCHOOLS.

The different Sunday school Manuals used in Unitarian Societies, may be obtained on favorable terms at this office. May 26.

LETTERS ON THE GOSPELS.

For sale at this office, Hannah Adams's "Letters on the Gospels." May 26.

BEAN'S ADVICE.

In the Press, and will shortly be published at the *Christian Register Office*, a new and handsome edition of "Bean's Advice to a New Married Couple."—It will be done up in various styles of binding, to suit the taste of different purchasers, and will be furnished by the dozen to clergymen on the most favorable terms. May 26.

JUVENILE SUNDAY SCHOOL LIBRARIES.

An assortment of books suitable for Unitarian Sunday school libraries, may be found at the office of the Christian Register. May 26.

NEW GAZETTEER.

RICHARDSON, LORD & HOLBROOK, will publish in a few days a "New Universal Gazetteer," corrected to the present time, with the United States census of 1830, and containing three hundred engravings, and several important original Commercial Tables.—In one volume, octavo. By R. M. BROOKS. With improvements, by John Marshall.

☞ The public are informed that this is a different work from that offered by subscription in this city, and it is believed it will be for the interest of those who are desirous of purchasing a Gazetteer, to delay until they shall have an opportunity to examine this.

SELECTED POETRY.

[From the New England Magazine.]

SABBATH EVENING.

Serenely sinks this holy day,
And, in the chambers of the West,
The sunbeams slowly melt away,
Where clouds, in purple splendor rest.
All, all the countless lamps, that burn
With light from heaven's unwasting urn,
Night's solemn gloom will soon reveal,
For lo! one star has burst its seal.

Bright herald of the quiet hour,
With what a joy the spirit springs
To see thee shining o'er the bower,
Where thought can fold her wearied wings;
The bower of home—how sweetly glows
On this calm Sabbath's sacred close,
Affection's smile—with beam divine,
Undimm'd and pure, dear star, as thine!

Deeper, still deeper on the vale,
And on the venerable wood,
That bends to feel the stirring gale,—
And on yon mountain's solitude,
The shadows of the evening fall;
And darker spreads the gorgeous pall
Of clouds,—for every ray that shone
Among their massy folds are gone.

Calm day, farewell! Heaven's fadeless choirs
Glow, as forever, in the sky,
And, like the sound of angel lyres,
I hear their tones come floating by;
They chant thy requiem—but now
While the soft night-wind cools my brow,
Gratefully let me kneel to share
This hour of fervent, voiceless prayer!

MISCELLANEOUS.

LUTHER'S TABLE TALK.

In the January number of the Monthly Repository are extracts from a book entitled 'Luther's Table Talk, or some Choice Fragments from the Familiar Discourse of that Godly, Learned Man, and Famous Champion of God's Truth, Doctor Martin Luther.'

The Repository speaks thus of it;—'A book which ought to be upon the tables of all who can relish the extempore effusions, sometimes stern, sometimes playful, sometimes odd, but generally characteristic and striking, of one of the most vigorous of human intellects. The original collection was published, in 1571, by Henry Peter Rebenstock, minister of Eischenheim, and translated into English by Captain Bell, who had served in Germany. Luther's Talk, as here chronicled, is full of character. Its most remarkable feature is a jovial energy, like that of Shakspeare's Richard, only directed to the purest and highest objects of thought, and showing the devotion with which heart, soul, and life were consecrated to the cause in which he had embarked. It is table talk; but the table talk of the mighty reformer.'

'The second Psalm,' saith Luther, 'is one of the best Psalms. I love that Psalm with all my heart. It strikes and slashes valiantly among the kings, princes, and high counsellors. If it be true, which this Psalm says, then are the purposes of the Papists stark follies. If I were as our Lord God, and had committed the government to my son, as He has to his son, and these angry gentlemen were as disobedient as they are now, I,' said Luther, 'should be throwing the world into a lump.'

'I intended many times,' said Luther, 'well and thoroughly to search and find out the Ten Commandments: but when I began at the first words, *I am the Lord thy God*, there stuck I fast; the very first word, I, brought me to a nonplus. Therefore, he that hath but one only word of God to his text, and out of that one cannot make a sermon, will never be a good preacher. I am content,' said Luther, 'that I know, though but a little, what God's word is; and take great heed that I murmur not at such my small knowledge, which God hath given me.'

'I have grounded my preaching upon the literal word: whoso pleaseth may follow me; he that will not, may choose. I challenge St. Peter, St. Paul, Moses, and all the saints, who were not able, fundamentally, to understand one only word of God, on which they had not continually to learn; for the Psalm saith, *Sapientiæ ejus non est numerus*; his wisdom and understanding is infinite. True it is, the saints do know God's word, and they can speak thereof, but the practice will not follow; therein we are, and remain always scholars. 'The school divines,' said Luther, 'gave a fine comparison touching the same. "It is therewith," say they, "as with a sphere or round globe, which lying on a table toucheth upon it but with one point; while, notwithstanding, the table supporteth the globe wholly and altogether." I,' said Luther, 'am an old doctor of divinity; yet to this day I am not come out of the children's learning; that is, the Ten Commandments, the Creed, and the Lord's Prayer. I confess seriously, that I understand them not yet as well as I should: for if I rightly understood, and did believe only these few words—*Our Father which art in Heaven*; that God who made heaven and earth, and created all creatures, and hath all things in his hand and power, were my Father, then, should I certainly conclude with myself, that I am, in a manner, a lord of heaven and earth; that Christ is my brother, that Gabriel is my servant, and Raphael my coachman; that all the angels in my necessities are my attendants; for they are given unto me of my Heavenly Father to keep me in all my ways; in short, it must needs follow that everything is mine. But to the end our faith may be exercised and confirmed, our Heavenly Father suffereth some of us to be cast into the dungeon, some to be drowned in water, &c. Then we see and find how finely we understood these words, and how faith quivereth and striveth, and how great our weakness is, then we begin to think and to say, Ah, who knoweth whether that be true or not which is written in the Scriptures?'

MR WHITMAN'S ADDRESS ON TEMPERANCE.

We have derived great satisfaction from the perusal of a plain manly and forcible Address before the Temperance Society of York Co. Maine, by Rev. Jason Whitman, of Saco. The following are extracts.

On what principles shall our temperance societies be formed? Shall they be simply associations upon the general principle that we will each of us do what we can for the suppression of intemperance, or shall they be formed upon the principles of total abstinence.

I answer that experiments have taught us that the principle of total abstinence is not merely the safest and best, but the only effectual course. Other principles of association have been tried, and found wanting. At the commencement of the temperance reformation, societies were formed upon other principles. Comparatively speaking but little success attended their exertions. Indeed the very nature of the cause will shew that no principle but that of total abstinence can be of avail as a principle of association. Suppose, for example, that a society were formed upon the general principle of doing what we can for the suppression of intemperance, and we all join it. I may think it for my advantage to use half a pint of ardent spirits per day. You may consider it necessary to use a pint. Our neighbor on account of his hard labor over the fire or in the water, may deem it of service to use his quart a day. We are neither of us ever seen disguised, we are temperate men, *so called*. As members of the society we have joined, we are urging our neighbors to become temperate. They look to our practice to see what we mean by temperance. In accordance with our urgent solicitations, they resolve to become temperate. In pursuance of their resolve, and in accordance with the definition of temperance which our practice has given them, they restrict themselves to the use of a half pint, pint, or quart per day. Thus you perceive, that although our exertions might be attended with all the success which we could expect—although we might prevail upon men to listen to our solicitations, yet we should effect nothing in the cause of temperance. The principle of total abstinence, then, is the only principle of association which can prove effectual. These, it would seem, are reasons sufficient to authorize the adoption of this principle.

But you must be aware that the use of ardent spirits is a practice regulated in a good degree by public opinion, by the fashions of society. You must be aware, too, that your merely abstaining yourself from its use, does nothing towards changing these fashions. It does not even show that you disapprove of them. I could point you to men that have always abstained, even when it was fashionable to drink, who abstained because ardent spirits produced nausea, and they could not drink. Yet the simple fact of their abstaining did nothing towards changing the fashions of society. It did not even shew that they disapproved of these fashions. And so it would be still. You may abstain. Yet if you say nothing and do nothing to show that the reason why you abstain is because you disapprove of the use of ardent spirits as needless and dangerous, and are ready to take a decided stand against those fashions of society which encourage the use of them, you fail of discharging your duty to society.

Still further, is there not danger that if you stand aloof from temperance societies, and speak sneeringly of their exertions, your influence will actually be hostile to the cause of temperance. I do not say that you willingly favor the cause of intemperance, or that you are to be ranked among the enemies of temperance. But I do ask you if you do not involuntarily encourage such ideas and such practices in others as may lead to intemperance?—For instance, here is a young man desirous of standing well in society, but fond of an occasional glass. Yet at the present time there is so much said on this subject and so many advocates for total abstinence, that he feels somewhat unpleasantly in his course. But as he looks around, he sees men of the first respectability, who stand aloof from the exertions that are making. He at once takes up the stale cant that temperance exertions are the chimerical plans of overheated bigots and fanatics—that men of the greatest respectability, and of the most liberal minds, have nothing to do with them. It is in vain that you tell him that these very men whose example he quotes, are practising upon the most rigid principles of total abstinence. He will answer, that indeed may be true. But then there may be some particular reason for this. Surely the reason cannot be that they disapprove of the fashions of society, for if they did they would come out boldly and say so, by connecting themselves with a temperance society. Thus the young man would be encouraged to go on. Should this course end in confirmed intemperance, might he not attribute his ruin in a great degree, to the influence exerted upon his feelings and his conduct by the simple fact of your not having spoken sneeringly of the exertions of these societies.

TEA.

The following [says the Boston Courier,] is made up from a much longer article published in the Calcutta Magazine, abridged for the New York Daily advertiser.

The cultivation of Tea is not general throughout the Chinese Empire; the northern parts being too cold, and the southern parts two warm. The plant is the growth of a particular region, situated between the thirtieth and thirty-third degrees of north latitude, called the tea country, Tok-yen Ho-ping, Ankoy, &c. There are some plantations near Canton, but they are few, and of no great extent. The trees are planted four or five feet asunder, they have a very stunted appearance; and are not allowed to grow to so great a height as to render it inconvenient for men, women, and children to pick the leaves. The gatherings take place from one to four times in each year, according to the age of the plant.

It is only the difference in the times of gathering, and manner of curing, which causes the distinction in appearance, qualities and value of the tea. Those leaves which are gathered earliest in the spring make the strongest and most valuable tea; such as Pekal, Souchong, &c. The inferior, such as Congou and Bohea, are of the latest gatherings by a different mode of drying. The first gathering of the leaves begins about the middle of April, and continues to the end of May; the second lasts from midsummer to the end of July; the third takes place during the months of August and September. When the leaves are gathered, they are put into wide shallow baskets, placed on shelves in the air, or wind, or mild sunshine, from morning till noon; then, on a flat, cast iron pan, over a charcoal stove; ten or twelve ounces of the leaves are thrown upon, at a time, stirred quickly, twice or thrice, and then brushed off again into the baskets in which they are equally and carefully rubbed between men's hands to roll them; after which they are again put into the pan in larger quantities, over a slower fire, to be dried a second time. When fired enough the tea is laid on tables, to be drawn or picked over, putting aside all the unsightly and imperfectly dried leaves, in order that the samples may be more even and marketable. To make Singlo or Hyson, the first two gatherings are chosen, and as soon after they are picked from the trees, are rolled and spread thin, to separate the leaves which adhere to each other; again well dried, spread, sifted, picked, and fired two or three times more before it is in a marketable state.

When the tea is to be exported, to avoid imposition, teas are examined by the supercargoes in the following manner:—two or three hundred chests are laid out for inspection, and the supercargo selects twenty or thirty at random, ascertains the weight of each, then, taking the tea out, weighs the chest by itself. The regular tea examiners then proceed to ascertain the quality by the smell and taste, and by habit they acquire the power of pronouncing to a nicety on the different degrees of excellence of each.

There were imported and consumed in Great Britain and Ireland, from 1818 to 1828, —285, 191, 570lbs. of tea, and the revenue arising from it amounted to 39,144,652£. sterling, or a little more than 173,802,254 dollars.

MARRIAGES.

We quote the following article from the Galaxy, [says the Salem Gazette,] as one relative to a popular opinion in the assumption of which there is too generally more confidence than discretion.

Our attention has lately been called to the subject of the legality of marriages solemnized by persons not having authority by law to officiate in solemnizing them—and we have occasion to know that a very interesting case has been submitted by the Attorney of the Commonwealth in this County, in which the effect of such mistake or wilful error on the part of the officiating Magistrate or Clergyman is brought into question.

It should be understood that no person may solemnize a marriage unless authorised by law, and, contrary to the common understanding, it is not every Clergyman or any Clergyman in every place who can make the marriage contract legal; and it should be further understood, that the ceremony when not conducted by competent authority is no marriage, and that not only when inquired of in a Court of Justice, will it be found not to confer any civil rights, but then the children are illegitimate, and the property of the parent not inheritable. Dower, also for the widow would be refused and the connection, although subsisting for years, would be pronounced altogether a different one from a legal marriage.

It is not enough to justify inattention to this matter, that the parties may not incur any imputation of criminal conduct and be not subject to any punishment. They may think they are legally married and thus be innocent in heart, but unless they are legally married they cannot acquire the rights of husband and wife; and when they or their children claim these rights in a Court of Justice, they must fail in obtaining them. The law is quite as positive in this respect in the conveyance of real estate, to which a title is obtained only in strict conformity to law—and where purchase without a deed —or a deed without a seal would give no benefit. The matter should be examined—because it is not well understood, and many persons assume to perform the rites as an officiating party in the character of a Clergyman or Magistrate under circumstances in which the law gives them no authority.

IRISH TITHES.

The New York Observer says, "the following facts relating to Irish tithes, are from the first number of Tait's Edinburgh Magazine. They are founded on returns made by the Catholic parish priest to the Catholic Association."

In the South and West of Ireland, there are many parishes in which there is neither Church nor Protestant; yet these parishes pay tithes! An Irish Protestant gentleman, a member of Parliament, has been so good as to furnish us with the following statement:

"The parish of Carne, barony of Forth, county of Wexford, contains eight hundred acres, two hundred of which are unprofitable. The tithes amount to £400 a year. The Protestant population consisted, not long ago, of one elderly gentleman, who had been church-warden for about thirty years, for the want of a second Protestant; and one widow with four children. The son of the incumbent acted as curate and parish clerk to his father, sometimes even as bell ringer. Three years since, the clergyman endeavored to get a new church built, because the old church was not large enough; the church warden, however, frustrated the project, as the burden would have fallen on his Roman Catholic tenants."

Mr H. Gratton said, in his place in the House of Commons, "I know one individual who has £600 a year—a rare sinecure—and who never resides in the parish. I know another, who has £700 a year, and in his parish there are not two Protestants. Again, in another parish, there never has been a church, nor a resident clergyman, and the people pay £300 a year to an absentee rector! In a fourth, the clergyman has been absent for twenty years, and the parishioners pay him £600 per annum! In other parishes, there are no Protestants, except the rector and his family. Yet these are but a few instances out of numerous cases."

In Castle Lyons, the number were, Catholics 6,359; Non-Catholic 193. Tithes, £1,-456; glebe, ten acres; church cess, £60 a year. This would amount to a poll tax on each Catholic, male and female, of about fourteen shillings a year. In Ireland, the average rate of wages is perhaps stated high at seven pence a day for a male, and five pence for a female. It is plain, therefore, that each Catholic male would contribute to this bloated church twentyfour days, and each Catholic female thirtythree days labor.

Is there any person, who, after reading these statements, have effrontery to assert that the Established Church does not need reformation?

THE MOTHER IN SICKNESS.

There is something in sickness that breaks down the pride of manhood; that softens the heart, and brings it back to the feelings of infancy. Who that has languished even in advanced life, in sickness and despondency; who that has pined on a weary bed, in the neglect and loneliness of a foreign land, but that has thought on the mother "that looked on his childhood," that smoothed his pillow, and administered to his helplessness. O! there is an endearing tenderness in the love of a mother to a son, that transcends all other affections of the heart. It is neither to be chilled by selfishness, nor daunted by danger, nor weakened by worthlessness, nor stifled by ingratitude. She will sacrifice every comfort to his convenience; she will surrender every pleasure to his enjoyment; she will glory in his fame, and exult in his prosperity; and if misfortunes overtake him, he will be the dearer to her from misfortune; and if disgrace settle upon his name, she will still love and cherish him in spite of his disgrace; and if all the world beside cast him off, she will be all the world to him.

BEARD'S COLLECTION OF SERMONS.

SECOND VOLUME.

Just published by L. C. BOWLES, 124 Washington street, and for sale at the bookstores, "Sermons, accompanied by suitable prayers, designed to be used in families."—Being the second volume. Edited by Rev. J. R. Beard.

Advertisement to the First American Edition.

The favorable reception which was given to the first volume of Mr Beard's collection of Family Sermons, has induced the American Editor to offer the religious public another volume of the same work. It is believed that it will be found, in no respect inferior to the one which preceded it. It contains Discourses on some of the most important topics of Christian doctrine and duty, which are no less valuable for the ability with which they are composed than for the excellent spirit which they breathe. They exhibit a happy union of sound theology and earnest feeling which is well adapted at once to enlighten and warm, to convince and persuade the candid and attentive reader. Some of the best discourses in this collection will be regarded as fine specimens of chaste and eloquent pulpit instruction; while there are few of them which do not rise above the ordinary level of modern printed sermons.

The present volume is enriched with contributions from M. Cellerier and other distinguished preachers of Geneva, as well as with three discourses from well known and highly esteemed clergmen of our own city. The Editor commends it to the Christian public, with the hope that it may find a ready welcome in the circle of the family and in the retirement of the devout, and prove an efficient aid in the cause of fervent piety and practical goodness

Boston, May, 1832.

PARLEY'S GREECE.

RICHARDSON, LORD & HOLBROOK, Boston, have just published "Peter Parley's Tales about Ancient and Modern Greece,"—illustrated by a map and numerous engravings. Designed for Schools.

Extract from the Preface.

"The following pages are not intended for mere children, or grave scholars. I have imagined myself surrounded by an audience of boys and girls about ten or twelve years of age, and to these, and such as these, I address my story. If in talking of a classical age, I have sometimes used colloquial and common-place terms; if I have illustrated the adventures of Hercules and the Nemean lion, by a reference to Putnam and the wolf; if I have brought Athens and Sparta into homely comparison with our own republic, and subjected even Jupiter to the test of our Yankee morality, —I beg the critical reader to consider two things; first, who I am; and second, who I am talking to."

The design of this work, like "Parley's First Book of History," is to illustrate the subject by anecdotes and render it attractive to the young, so that the study may become a pleasure rather than a task. The First Book of History has met with universal approbation, and has had a success beyond any work of the kind ever published in America.

"Parley's Tales of Ancient Rome," and "Parley's Second Book of History," on the same plan, will soon be published.

Also, just published, "A Book of Mythology," containing descriptions of the deities, temples, sacrifices; and superstitions of the Ancient Greeks and Romans. Designed primarily to be a companion to Parley's Histories of Greece and Rome, but will do for general use. May 19.

WANTED.

Number 3, vol. I, of the Christian Disciple, New Series, (May and June, 1819,) is wanted at this office. The subscription price will be paid for it. May 26.

GRUND'S PHILOSOPHY.

Just published by RICHARDSON, LORD & HOLBROOK, School Book Publishers, Boston.

"Elements of Natural Philosophy, with practical Exercises," for the use of Schools.

In this work the author has endeavored not only to preserve his work from some of the gross errors, with which it is common to find elementary treatises on this science charged, but has also enlarged it with the most recent discoveries in electricity, galvanism, and magnetism. The authorities, and the sources from which he has drawn, have been carefully indicated; and the subjects on which the opinions of philosophers are divided, treated of in a manner to leave the teacher and pupil at liberty to adhere to whichever hypothesis may seem to them best supported. As regards the general plan and arrangement of the work it will suffice to say, that the inductive method has been preserved so far as it was practicable in a treatise of this nature. The whole is divided into ten chapters, treating separately of the general properties of matter, of the phenomena of cohesion and adhesion, of the laws of motion, of hydrostatics and ærostatics, of the mechanical properties of the atmosphere, of heat, light, electricity, galvanism, and magnetism. The mathematical part has been separated from the text, and is thrown into notes, not to interrupt the progress of those who are yet familiar with mathematical reasoning. The appendix consists of exercises.

The author intends to have this work followed by an elementary treatise on Chemistry, which will be executed on the same plan, and from a sequel to it, which may be expected to be published in the course of a few months. May 26.

NEW GAZETTEER.

RICHARDSON, LORD & HOLBROOK, will publish in a few days a "New Universal Gazetteer," corrected to the present time, with the United States census of 1830, and containing three hundred engravings, and several important original Commercial Tables.—In one volume, octavo. By R. M. Brooks. With improvements, by John Marshall.

☞ The public are informed that this is a different work from that offered by subscription in this city, and it is believed it will be for the interest of those who are desirous of purchasing a Gazetteer, to delay until they shall have an opportunity to examine this. May 26.

LECTURES TO FEMALE TEACHERS.

Just published by RICHARDSON, LORD & HOLBROOK, School Book Publishers, Boston. "Lectures to Female Teachers on School Keeping." by S. R. Hall.

The success of the author's "Lectures on School Keeping," addressed more particularly to School masters, of which three edition have been sold, has encouraged him to prepare this volume, which contains directions important to the female teacher, but which it was impracticable to incorporate in the former volume. In this work he has aimed to render his directions practical and to make the volume a general directory in the discharge of the responsible duties involved in the office of primary teacher. It is designed not merely to be read, but studied; and may be made a daily manual, during the hours devoted to teaching. It will be found also particularly adapted to the wants of the teachers of Infant Schools.

R. L. & H. also publish Hall's 'Lectures on School Keeping.'—'The Infant School Manual,' &c. & c. May 26.

PLEASANT SUNDAYS.

Just published by L. C. BOWLES 124 Washington street, and for sale at the bookstores, "Pleasant Sundays." By the author of Beatitudes, Lessons without books, &c.

To Parents.

I have written the following little book in the hope of contributing a mite towards supplying the great demand for books proper for children's Sunday reading. It is a common notion that nothing can be made very interesting to them which does not come in the shape of a story—but it appears to me that only a little effort and sympathy on the part of parents are necessary to give them, if not a relish for something more substantial, at least a willingness to read for instruction as well as amusement.

Let parents read with their children such books as the children would never think of reading by themselves—and they will find their interest and attention are awake when they least expect it.

Agreeable companionship renders a hard task easy, and a common pleasure delightful. It is particularly important that children should be made to regard the Sabbath as a day of religious improvement, and that their pursuits on that day, should tend as much as possible to that end. A Mother.

May 26.

BEAN'S ADVICE.

In the Press, and will shortly be published at the *Christian Register Office*, a new and handsome edition of "Bean's Advice to a New Married Couple."—It will be done up in various styles of binding, to suit the taste of different purchasers, and will be furnished by the dozen to clergymen on the most favorable terms. May 26.

LIFE IN THE WILDS.

L. C. BOWLES has in press, and will shortly publish, "Life in the Wilds." By Harriet Martineau author of the Times of the Saviour, &c. being No 1 of Illustrations of Political Economy. May 26.

JUVENILE SUNDAY SCHOOL LIBRARIES.

An assortment of books suitable for Unitarian Sunday school libraries, may be found at the office of the Christian Register. May 26.

CHRISTIAN REGISTER.

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BY DAVID REED:

CORNER OF WASHINGTON AND SCHOOL STREETS.

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All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to David Reed, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

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